M 1799

BARN

SATURDAY March 14, 1970
LUNCH / COFFEE

SATURDAY LUNCH

MR. NYLAND: We'll talk today a little bit about some general activities, particularly in relation to other groups outside of New York. But there's first something I want to say in reference to last night, or regular music evenings. I've mentioned it before and probably you have forgotten: Nishimura's open their house in order to have a gathering, with coffee, some music and a little talk. Of course they are hospitable. But what happens after you leave? It is not right that you just come and then go. There is a responsibility you must take. I would ask David if he could make sure that regularly there are some people who will help clean up. You cannot leave that to Lotus and Georgie and George Mobile. It is not fair. And it won't amke any difference to those who come if they leave fifteen or twenty minutes later. We already changed, as you know, to paper cups, but it is simply a matter - how is that upstairs attic left after we all go? Even you forget to take the things down. There are still glasses; we have been drinking armagnac every once in a while. And these kind of things belong to a general responsibility which, I think, you ought to feel. You don't as yet, because I don't know - happy-go-lucky, and it is not right. It's not right for them, but what is more important, it's not right for you. You lose an opportunity that way. And you have to go out of your way, and it is not always easy, because maybe you are anxious to get home. But you do it for the sake of the general group as a whole, and you do it for Work's sake. It should not be said of us as a group that we are not responsible. So, David, will you be so kind to take care of that? (Yes.) Yes.

Tomorrow I would like to talk more about activities as a whole, including the different things we are doing now and what ought to be done for the spring; in

general you might say the development of the Barn and the surrounding and the different activities that require construction. I will ask Robert, when he is here, tomorrow to talk about that more in detail so that he, gradually, can take over some of that responsibility for me. The five persons who have been running it remain of course in existence. Robert is only the go-between. A little easier for me, and I'm still trying to see how can I lighten the particular work thatI've taken on myself a little better.

I confessed last night that I am a little bit foolish and that I sometimes want to do too many things. And it is in line with that now that I want to talk about the different--spreading the news, as it were, from here to different places where we have groups. Some of the groups, of course, are not very large. They begin. But, they do have life, and they have to be helped. I mentioned the other day the five centers: New York and Boston, Seattle, San Francisco, and Santa Fe. They are on a little different kind of a basis because they will receive tapes from us regularly, as many tapes or meetings as we have during the week. It is with the other smaller groups that I want to take them off entirely from what we have called 'circuit' because it is not useful; I've explained it. It was only as an experiment that we wanted to try out to see if it could be make useful. But the response is not enough, and I don't blame them for it because they have received too many tapes and it is impossible for them to digest them. So,it will be on a different kind of a basis. But, at the same time, each of such groups or meetings they have are represnted by a person here. And that I want to talk about because I would like to give special tasks, now to such people to what extent they can understand their responsibility. And I would like to explain what I understand as a responsibility they should take. When I took the little note out of my pocket that looked as if I was going to talk now with notes, so that I wouldn't be able to say unless I looked at the note. It has very seldom happened in my life that I couldn't find the words in my head, and I don't need a little piece of paper. But the reason that I want to make quite sure that I don't

forget anyone, and that I cover really the total field, so the notes are there just as a little reference, if I need it.

In the first place we take the five main centers. We don't talk about New York now, because that I believe is taken care of by the meetings we have: Brooklyn, and New York, and Warwick. There are a few people responsible for that and the tapes which they make I get and I will take care of them. All other tapes I would like to give to others - I mean that those tapes that come in from such meetings I would like to have anwered by other people. And also in the detail of how to answer or what particular practical applications there are of using casettes, we will talk about that at the proper time; it is not necessary now. The principle is this: each person who can take the responsibility for a certain group will have to have in mind what he or she can do for that kind of a group. You judge the quality and the caliber of the group by what you receive as a tape from their meetings. I would like you to listen to it very carefully, not so much in order to answer the questions, or to catch them when they make a mistake, but to try to feel what is the level where they live, on which basis do they discuss Work; what is really needed for them to give them encouragement; and how can you then, in your answer, enable them to understand you, and then take whatever you say in the way you can mean it, and that they then can profit by whatever you say.

I don't think it's necessary to say too much, because there is no reason at all to repeat what they have said already. You are, as it were, a part of the group, but at a distance. And you try to imagine that you are there with them, as if you then, at that time, could answer or take part in the discussion. The delay of course is - it cannot be helped. And maybe an answer can be in time for their next meeting; and sometimes it's quite impossible. So you have to write or you have to talk in such a way that what you are saying is also applicable two weeks later. And it may not be of immediate value even to give an answer because by the time they will get your answer, some of them may already have forgotten.

In order to find out what the level is, you have to listen quite carefully and you have to see where you are when you receive it. And then, you have to

make up your mind: what would you say? And if you can say it that way, whatever is right, that can go on your cassette as answered. If you feel that they need some kind of help, you have to dig into your own memory. You have to remember that you are a part of these groups here in New York. You must know by this time that there are many, many tapes. I would just, in passing, mention that this is number M 1799. It is the end of the 1700 series. Tomorrow we start with 1800. It's a tremendous quantity of material. The older tapes as well as the newer tapes. We've talked about that before. Subjects are discussed; there are questions and answers in many tapes. I'm quite certain the material in them can be useful. And we will select certain tapes which are applicable for those who just begin, or will need information about Work - whichever way it may be described at that time. And also it can be helpful for those who are already a little bit further, let's say, advanced; that they are reminded, again and again about the simplicity of Work and the exactness of certain language and words which have to be used in order to express it and to formulate it. It is up to each person representing such a group to select a tape that you may think is useful, and then arrange for it that it is being sent. The office will help you. There is enough now of index and the rest that we can find certain tapes. We are set up sufficiently for copying. And if that is not as yet in it's full 100% reliability, we will continue to work on it. I will still ask Ron and Steve Green to help, if it is necessary. Jean and Jessica, and Linda will do the work. Marjorie will take care of mailing things. So the office is sufficiently protected to help you. But you have to be very explicit in what you know that you want, and don't leave too much of that kind of research to someone else. Make sure that you get the tape that you want. Make sure, also, that that is the tape that you want to send.

All of this will require time. You have to give it. If you cannot give it, don't try to become responsible. That's what I ask. When the tapes from them are received, you will have them within the next couple of days. The office will take care of that. I would like your answer to be made within two days, if you can - two or three days. The way I would like you to make an answer is to use the commentary that they send and have to send, and I will insist that each group will send a com-

mentary - a so-called little 'after meeting', either of the nucleus or of the person who is moderator - that you use the other side of that cassette for your answer to be sent back to them. At the same time I would like you to make a cassette of your own. It will require two recorders, and two mikes, but it will be useful because that what you can keep as your copy I would like to get. I would like to listen to it if I feel that it is right. If you are a little shaky in sending your answer, you can wait until I say it's all right, or we can talk about it. You will get your copy back. I don't want to keep it. If, after that, that particular copy you want to re-copy on a so-called 'master tape' - that is, a 7-inch reel for your reference - it's quite all right. And then of course we can use the little cassette over again. I would restrict the length of such answers to a C-30. That means you have a chance to talk for fifteen minutes on one side and fifteen on the other. Thirty minutes ought to be more than enough to give your impression. It's also necessary that you realize that if such a tape is received by them, I would like them to play it in the group, unless it happens to be addressed to the nucleus, then it's a different case. But also that will take their time and it will take time off from their meeting. So you have to be decent. You cannot expect them to listen for half an hour to your answer. No one in his good senses will ever do that when he has to lead a group. A group there, is for their own discussion and they have to listen to just enough from you so that they know that you care and that they have a feeling that the tapes are answered, received here, that they are appreciated, and that we want to work with them.

I will now tell you who the different people are. That is for Boston, we have there two groups: a Group I and the other is Group II and III, which we have more or less combined for special reasons. I'm asking John Marshall to take care of Group I. I would like Fred Goodall to take care of Group II and III. As far as San Francisco are concerned, we have three groups. Group I, I would like to have answered by Ron as he has been doing. Group II by Judith Raiguel which has been her task already. Group III by Mike Near. There will be in Berkeley a group that will be a Group II and III combined. I have thought about who could be the proper person for that, and I have not made up my mind about that as yet. I thought of Jerry, to be able to do that

perhaps, with the help of Arlene, and the help of some of us. But maybe it will not work out and if it doesn't, it, again, it does not matter, because we'll find some other way. But it is very good for Jerry and Arlene to try to see how can they formulate for them, and to become part of that group. There are responsibilities in San Francisco itself. Bill McDonnell is responsible for Los Angeles. I have in mind the possibility of starting a group in Santa Cruz. It is possible when that takes place that I would like to ask Peter Heim to take care of that group; being familiar with Palo Alto and Big Sur, and some of the people who might come to that kind of a new group. It will depend on when I get there to see what the situation is, and I hope to get there some time in the early part of April. So it is still a little ways off. But several of the things that I suggest now also will appear gradually. That means I will gradually loosen up and you gradually will have to take hold. In Seattle the situation is a little different. They have already tasks, and Dave still is in charge of Portland. I would like Margaret Nevins to take care of Vancouver. Ross is still taking care of Eugene. I would like Group I of Seattle to be answered by Greg and Mary. I would like Group II to be answered by Bill Hennigar. That is as far as the West Coast is concerned.

Santa Fe, I would like to make a little change. I would like to ask Peter Kaufmann to take care of Group I in Santa Fe. And forget about Wisconsin, for a little while, because Wisconsin I would like to have answered by Art. Group II, in Santa Fe, I would like to have answered by Fred Hamburg, if he is willing to do that. Dallas will still remain under the responsibility of Marjorie. Then, if we take Osceola and Memphis - we have not received many tapes from them; they have to be encouraged. Memphis has a little group where they listen to tapes which they have received on circuits. I would like to ask Ibbie if she wants to take care of that. Pittsburgh is still under the responsibility of Len and that will continue. There are two new groups, small ones being formed in Chicago. I would like to have Steve Keleman and Lina take care of that, as it will grow and perhaps they may need some help. It will be very useful. Bob Bowman was here, Marina comes from Los Angeles. She is familiar with Work. There will be difficulties in the way, and particularly, it has to be two

groups. That is why I ask both to take care of it, because the distance between the two in Chicago is not really so easy. They are about three hours apart. So we'll consider them as separate little groups at the present time consisting of two or three people, but they will have a potentiality, and I think they will grow.

I think this covers our total list so far. There are other little groups that of course I have in mind and things that, gradually, should develop. They will come as we go along. There will be opportunities for others, I hope, also to answer such tapes, and even if it creates at the present time difficulty, I would like very much that among the people who now I have mentioned, there is a certain relationship regarding answering tapes in general. That they, every once in a while, can get together. And that they feel that perhaps in talking about certain questions, how to be answered, how they should be answered, how they should have a clarity for themselves which may be - may be given to them by someone else who is in the same kind of a boat. I hope that it will work out much more of a relationship between the people in taking this kind of a responsibility. I don't want to overload you. I don't want to ask too much of you. And that is one of the reasons I don't want to extend this because there are others who take responsibilities which are also extremely important for the maintenance of Work, in general, of the Barn. I can mention several people who I think would be very qualified to do this, but don't think that I forget. It will come in time if you wish, and if there is a necessity for creating certain things of that kind, we also will be able to do it.

You see, the whole purpose in shifting now responsibility onto the shoulders of some of you, and even if you feel that you cannot do it, you just let me know. But if you can do it, do it whole-heartedly, do it in such a way that the people you get tapes from, that they know that you are there waiting for that tape; that you tell them, maybe time after time, that that tape was late, that they have neglected to listen to it themselves to see if the recording was right; that there was something wrong in their whole attitude in not taking care of numbering a tape correctly or that even the date is forgotten, or little things of that kind. That you become insistent that they really help you, so that you don't have to spend too much time unraveling

certain things which they were the cause of, and quite unnecessarily. They could have changed quite easily if they had wanted to do that.

If you have difficulty about any of these things, the office can help you because we are now sufficiently advised by experience to know a little bit how to fit one thing together with another. And if you have any difficulty about that, if there is any misunderstanding, anywhere along the line, don't keep it to yourself. You must understand the aim that really is underlying all this. I'm preparing to shift responsibilities of Work. It is not that I don't want to continue with it, but you know I want to do certain things that I feel I ought to by this time, and I want to rely on the understanding of all of you. That is why I select, perhaps, many people, because I know a lot of it cannot be done by just one or two. And moreover it is better to spread it, so that there is much more coherence among a greater number of people.

We will talk about Barn activities, we will talk about opening the office, we will talk about that tomorrow. I have several things I would like to say about that also, again and again, about the attitude of the different people who Work. And I will spend some time in Warwick in order to see that things can be done, and correctly, without too much time and money wasted.

If you want to help, if you want to understand what I really mean, if you want to consider and think, and to see where the quintessence is of these kind of principles, if you then understand that we are engaged in something that is very much worthwhile, and that will give fruits to you in your life as you grow older - not with any idea that you want to stay here, but that you go here just to school for a little while, and when you feel that you're entitled to your own diploma, you can write it yourself and you can sign it yourself and you can post it on the wall and tell God, if He has time, to sign it for you.

I hope you have a good afternoon.

SATURDAY COFFEE

MR. NYLAND: I think I've done pretty well this afternoon. I've seen practically every person on the list - practically - not one or two, I think. That will go over

til tomorrow. It's not that I want that list to be less and less when it is necessary, but also you will find that in Work the different things that are problems will find the proper place when you continue to Work. In the beginning when one becomes acquainted with these ideas - and partly out of curiosity and a certain amount of interest - you find out certain things and you find that you can Work. That really, when you make an attempt, there is something that starts to exist or at least you believe it does, and it gives you, because of that kind of an interest, some idea about yourself.

And then comes a period when you really cannot Work. But at the same time you accumulate a great many ideas, and also, you see yourself, but not impartially. It is a period when it is very difficult because you really want to Work and you want to become impartial, and you cannot be, because your ordinary mind has been loosened and you have become a little bit more acquainted with yourself, and because of that you received much more information than before. And, although it may be interesting and sometimes it may be that you don't like it as well, since it is still your ordinary mind and unconsciously reasoning about it and having rationalizations, you go through a rather long period of wanting to place things in its proper way without hurting yourself. It is a long time before you dare to face what really is the truth. And in that particular process you still your mind a little bit. You tell it not to associate too much, and not to have too many reasons for certain things, not to refer all the time to the past or to refer to nature in your character, or to start comparisons with other people. Because always that way of reasoning and talking is to justify yourself. And the real reason why you cannot Work is that you cannot face yourself as you are.

The difficulty will exist for quite some time because you will accumulate information, partly impartial and partly partial. And the partiality you will relegate to another kind of a place so that you don't have to see too much of it. When after some time, having then accumulated such data you will start to question yourself. And the questioning simply will involve that that what you have seen, you don't really want to believe it, although before you could find perfectly good reasons to accept it. There will be gradually more and more an attitude of not wanting to accept whatever is your viewpoint. And even if that what you have accumulated is still, by means of an uncon-

scious reasoning, even your reasoning you will start to question. You accumulate more and more of these kind of facts, and they have to be placed into two categories: facts which are dependable, and facts which are questionable. I say it will take a long time before you will Work again. You have to go through that period and you must not doubt that you will not get through it because you will. But you have to maintain a desire to continue in wishing to Work and never mind what it is, that is, whatever seems to be the truth, or whatever it is that you don't want as the truth, and that you want to elaborate on it and not want to face that. There will be, quite definitely, a certain point when you become quite honest. And it sometimes happen that, with all this accumulation of that what you have now as knowledge of yourself, there is sometimes a very sharp point in which you say, it is now enough. I know now more than enough. I don't have to look at myself anymore because I already know what my characteristics are. One says then, I don't want to be fooled any longer. It's a moment of decision. It's a moment of really in which you enter into a different kind ofa world.

You see the beginning, the accumulation of facts out of curiosity and slight interest, the accumulation of facts which you reason away, and the point at which you say, it is enough, are DO RE MI of the octave of development of oneself in respect to Work. When you come to the real MI - and it's interesting that that note is called MI - you get ready because you are finished with yourself. You're finished with what you then know; you don't want any more information. You have enough then. And that is MI. At that point, what will take place is a result of a variety of different kind of conditions which will proceed and will force in you a realization of something else. It will serve at that time as a shock. It will mean for you that, at that moment, you come to the conclusion that you have gone out of a certain state in which you were constantly, temporarily engaged. And not all the time wishing to accept the fact for whatever the value may have been or appear to be. But that then at such a time the conclusion is that something has to be done.

The reason why that particular point is reached is a result of an inner considering of oneself. That is, at that kind of a moment and leading up to it and finally coming to a very definite conclusion, that is, that you start to realize that that what

is on the outside and your manifestation must have come from some different kind of a place, if you want to remain honest. And it is the honesty that will force you to your inner life. It is that consideration of your inner life, looking at it as a possibility for further growth, that then you would reach if that only could develop - and this is still unconscious mind speaking to you - that if it were only possible, you see then what you might become. What you might become would be, in that kind of an octave, at the SI DO of that octave. The SI DO is always a consideration of one's inner life. The FA in the octave is a consideration of outer life. And in order to overbridge that, one has to have a realization which I say can take place at a certain point in which there is a tremendous amount of energy accumulated which has to be used, but you have been afraid of using it. All it has gone into is further accumulating more and more of such data. And the conclusion which is reached comes from your inner life wishing, at that time, to be done with all the nonsense of your outside manifestations. That is why the point is so sharp. It comes from your essential essence.

Essential essence is linked up with the finishing up of your Work. When a man reaches the point of SI DO in his Work, he becomes a conscious man. And it is that kind of idea: the thought, and the hope that one has, being at that point MI, that then what is SI DO for me, is the ultimate aim for a man on Earth, of how he could become. And then trying to define that, he knows that that what then could take place in that SI DO, is represented by the freedom of the distance between SI and DO. It is a realization for a person that then when he realizes what he might become, that then, that what is the thought and the feeling regarding that, will give him strength to overcome the FA state of himself.

That determination means: I have accumulated enough. Now, I wish to Work again. It is the end of the first triad. It is then the beginning of the second. The second triad of SOL LA SI is also divided into three different notes of which the SI we already know because it is the end point in which one loosens up, gradually, all the bondage until the last detail of oneself, because one wants to be completely free, when one wants to enter into tke kingdom of Heaven. It is really that kind of a concept that will help you to overbridge the FA. The condition of SI DO and the consideration of

that, creates in a person a certain atmosphere. It is the strength of himself then, knowing that he has to do something quite definitely and not let it depend on the outside conditions and circumstances, that he then realizes that he is he; that is why the note is called MI. And there is no further question about being 'me'. It goes over in a statement of saying 'I am.' This MI - me, I am. And with this 'I', one links up with the following SOL LA SI because the SOL LA SI is in the light of 'I', and not in MI anymore. It is the amness that helps him across the bridge.

You see what takes place. At first one keeps on considering one's outside personality. It is not entirely clear if one could actually become impartial to thoughts and feelings because they are a little too complicated. And when the requirement of impartiality and that what is meant by a moment of life has to be introduced, we know the difficulties which are involved in becoming contemplative in observing that what is the activity of a feeling or the activity of a mind. So what one does in the beginning is the consideration of what one is as manifestation, as a physical body, but gradually understanding - and also this pertains to me - that I know where the thoughts and the feelings lead me and what then, as manifestation, becomes clear that I cannot help that, because that is the way then I realize I am constituted. Then it is true to say: this is the reality of myself as my nature. This is really what are my characteristics. This is a character, and also it might affect even your principles. But the accent of that kind of Work during the period before that FA is ~~you~~ on you, yourself, being observed, being made known to something we call 'I'. And going across the bridge, one reaches a state in which the consideration is 'I', not any longer 'it'. There is a relationship between 'I' and 'it'. We know that in the very beginning. It is the attempt to create an 'I' and then this 'I', hoping that it can be aware of 'it', and the relationship between 'it' and 'I' is the relation between the DO RE MI and the SOL LA SI. And what becomes the bridge is the relation. I then go over from 'it' - that is MI - into that what is 'I' - which is SOL. And it is the accent which is then placed on the further development of 'I'. Or to say it a little differently: when I'm unconscious, as represented by the first triad, then I know that is my personality behaving in

ordinary life, and receiving from the outside, information on account of which I react and have my manifestations. That is, the accent is still as coming from the outside to me, and me realizing what I am, am then a product of the conditions under which I happen to live, to which I add of course that what is already within me; and then the realization of what is this, as I call it now myself, is dependent then on the outside world. But when I talk about 'I', I talk about an entirely different kind of a concept because the 'I' is not of this world. It has been created for a definite purpose, and a promise that is given with the creation of 'I' is that the possibility exists that my personality changes over into what I called last night individuality. And I try to explain what is really taking place and what is actually 'I'.

'I' is the beginning of my individuality at that time. (SIDE TWO) And when I go across the bridge, I go from 'it' to 'I'. The process on the bridge is the gradual realization that that what is me need no longer exist in obstructing the formation of 'I', so that the relationship, when I reach the SOL LA SI state, can almost be broken regarding the DO RE MI. And that is why one says that when I reach finally the question that I have to have a need for myself, and then I'm finished with the accumulation of ordinary data about myself, will make my attempt permanent. And then the beginning of an individuality starting with the realization of 'I' wishing to become SOL - that is, the consciousness of a man - simply indicates that at that time, he has no further use for the manifestations as such, but that they have to be coming from a certain point which is more truthful for him, and this means the beginning of his individuality.

It will take all of SOL LA SI to develop that individuality because the SI DO at that end is simply that I then become free because I'm an individual. And that the development along the lines of SOL LA SI: SOL indicating the possibility of my consciousness, LA indicating the possibilities of my conscience, that the SI in that development, at the end is the realization that consciousness and conscience will give an individual the ability to have a will.

When I start to look at it that way I can understand a little bit better why these processes are interdependent, why they are for me such a necessity that I must

link up the ultimate aim with the motivation of myself when I start. And that the beginning of Work and the accumulation of data and the realization that something now must be done, is the beginning of the first step on the bridge to go over to God. Because the emphasis in the second part, being on 'I', and 'I' being the representation of God to the best of one's knowledge and the best of one's feelings or emotions, already is tinted in a certain way for me. And it is then that I say when the accent is on 'I', the accent is not on me as a human being anymore; but the accent is now on me as a human being having life. That is why I say that the accent is a devotional part of that what then should take place in a man when he finally is finished with the preliminary school work and now goes up in order to be graduated. It is college and university. It is a study in higher learning. It is an institution, as it were, which is not primarily interested in the application of certain things in one's daily life. It is now an attempt to build something in accordance with the rules of science, which become much more pure as research, actually to establish the fact of what is this 'I' in relation to the totality of all life.

You see, for that I need LA because LA can give me a conscience-effort, an effort which will give me, at the time when it can operate, two viewpoints of myself. One is the realization of life within myself, because that is what has brought me across the bridge. And the other is the realization that this life is not mine and that I gradually have to learn how to give it up. Many times we talk only about the DO RE MI and it is quite right because, in the beginning, it has to be established first, that everything can tumble down and can return to the original DO from where you have to start again and again. This is what happens when a person is in Work. He starts with curiosity - the interest, the real wish, because it is there, it is already dependent on the realization of what he actually is. But he meets difficulties, and the rationalization prevents him from going further. And at the same time it makes him go back when he wishes to Work again. The difficulty that he cannot Work does not mean that he doesn't try. And it is this concept of temporariness of the DO RE MI that for me it becomes DO again. MI RE DO going back, up and down, constantly vacillating between the DO, the impulse and the MI, a result in which I should have

knowledge and I haven't got it as yet; at least not sufficient for me to cross over into the SOL LA SI.

The changing point is inherent in this MI, bedause at the time when I then realize that the accumulation of data is no longer of any particular use, that what comes back to me is what has been given in the very early stages of understanding. I start then to compare the accumulation of the knowledge in an unconscious way with the understanding which I have received by means of early applications of Work. And when such application has given me an experience, when I'm in the MI state, I remember that the understanding has helped me even to come up to MI, and that it is now necessary to walk across the bridge with my suitcase, with understanding in it, and having thrown overboard a great deal of the ordinary knowledge which is not useful any longer. It has brought me to the bridge - that is quite right. Because only at the bridge God will wait on the other side. The helping hand is the bridge. That what he stretches out towards me, and which I then dare to take because I'm ready to give up my ordinary life. I know I have investigated during that preliminary period of DO RE MI - and I say preliminary; it does not mean it is not a long time; it is sometimes a very long time, in which you might lose your patience and you might even give up and automatically then, you would return to DO and after some time you even would forget the DO. That is the DO of a new octave. And you would fall back again into the SI DO of the previous octave. Whichever way that Karma starts to function, there is a possibility of freeing yourself, but there is also a possibility of binding yourself more. And this is the process for a person when he starts to Work and has to give up. He has to return to DO. And that DO will face then that where he came from, and it will be much more difficult for him to get out of that kind of a state. How many chances a person will get in different Karmas to be able to free himself, no one knows. In all probability they are infinite. One keeps on striving. One keeps on Working during the period of the DO RE MI as best as one can, until finally that point is reached in which the decision has to take place.

There are decisions like that in ordinary life in which you know that you are finished with certain things, and then you have a freedom from them. For instance,

if a person decides to go into a cloister and become a nun, a great deal of strife and misunderstanding and fight might precede such a decision. But when finally it's reached, it is final and one goes across the bridge into the cloister. One makes decisions when one is young and one realizes at a certain point that one is grown up, and that one is no longer a little boy or even a young man; but that one comes to that point when one says: here I am, I wish to be a man. We do it unconsciously, when we come to certain conclusions regarding ourselves, sometimes two people together. For instance, when a person says I love you, and the other says, yes I know it and I love you - it is not that question of marriage but it's a question of giving to each other what is needed. That is a decision in which one then forgets the past and in which a new life is ahead of two people who pledge to each other their trust. Certain things like that are beautiful. They can happen in an unconscious world; and when they happen to one's personality, the personality starts to grow up also and becomes permanent regarding that where it came from. And it has no longer anything to do with that than only perhaps at times remembering it, and talking about it, and then, in recalling such experiences of one's youth, it can become helpful to see what it is now to have to become a man.

When we talk in these terms of becoming a man, and one is at SOL, and there is a little inkling of what it is to be conscious, not very much developed but the light rays from Karatas are a little bit more frequent, it is at that time that one remembers where one came from as one's youth. One remembers at such a time the first attempts which have been made, the conditions one had to go through in order to reach even to FA and to get across the bridge. One remembers them because they can be helpful that, during that time of unrest and difficulty and things that were so much in the way as obstacles preventing one, even to come to the bridge, that then in the realization that that kind of a fight can be over, one derives strength for the possibility of developing 'I'. 'I' has to be built then in accordance with what I said yesterday - that what has to be built are the attributes of one's individuality. This becomes the process for a man to develop gradually that what he thinks, and for which he gradually receives more and more information of what a man should be and how he

should try to Work. But the advantage of this particular period is that at that time God comes and visits him.

You see, the DO RE MI is all right for ordinary life, but the SOL LA SI is his Purgatory. It is in that particular period when he starts to realize that he is committed and devoted like a nun to the love and the glory of God, that then the accent is no longer on oneself. And that what can become his Soul has to be purified more and more; and that in that particular period a great deal of suffering will have to be overcome. But that what is his will gradually determines his intentional wish to suffer for himself and through himself, for the glory of His Endlessness.

Again, these concepts become gradually clearer and clearer as one goes from SOL to LA because it is there that it takes place. SOL remains primarily intellectual; LA will be primarily emotional. The two will belong together, although they are in the particular octave as if one follows the other. In reality, the SOL LA SI is a triangle again, and because of this triad it has the potentiality of becoming one. The wish for a man constantly looking at his aim of what he wants to reach and he can put his aim very high because he need not and he should not be satisfied with any kind of a substitute. His aim is in the development of his Soul, that he will be worthy to sit at the feet of All-Loving Father for him, not necessarily and surely not as yet to be able to be fused with the totality of all life, because that is another kind of a step which comes after the development of a man to become harmonious first. When, as a harmonious man, he can then be one within himself as a result of the fusing of personality and invidiaul to become a being, this being has a different task in the cosmos. It is not bound anymore by the solar system where we come from. To go through the solar system of ourselves, and to come to the point of one's own existence within, is an indication that one has then let go all the different things which could not enter into the point. That is, when a point can be reached that what is not compatible with the point - that is, that what is still subject to terminology like dimension, space and time - will not make the point. And it is during that particular period that the SOL LA SI will become operative. That is why it is Purgatory, because one has to become purged of those things which are insoluble. I mean by that, that all the dif -

ferent activities of oneself in one's life, when one wants to grow, gradually become solved. That is, they become soluble by the application of different kind of ethereal chemicals. And that that what is a residue, which cannot pass through the eye of a needle, must stay; and then, what is left can be poured off.

You see, that is the process at SI. At SI, one contemplates in silence. One starts to realize that that what has been solved is now sufficiently liquid to move further. It still is matter, but it is matter already in a different phase. It is waiting for the possibility to evaporate. But the mixture which a man still has as he grows also, becoming more and more an individual, that what is still inherent and adhering to him, he has to be purged of that. And the period of silence, when everything is quiet, is like when a solution which is turbid is left to itself, so that then that what are particles which have not been dissolved, can settle down to the bottom. It is as if man is in a tremendously large test tube in which he is found by God, when God wants to look and see what is the product that finally arives at SI DO. And He lets it stand a little bit in his laboratory before he wants to pour it off, because He does not want any contamination of even any self-consciousness in the atmosphere of cosmic consciousness. Because, as I said, that kind of consciousness is based on entirely different kind of principles. That consciousness has nothing to do anymore with dimensions or any form. It is existences of beings at different levels. And for that reason this tremendous test tube in which we are, partly in solution, partly still adhering to that what, in purgatory, could not even be shed, that before we can pour it into a cosmic, conscious vessel, we have to stand quietly and contemplatively, and looking back at one's own life totally, and let go at that moment in which that what is solid, insoluble, dies to one and that life as force continues to be in the liquid. Then God, after some time - and He determines that time because we don't know about His Heropass - He then says, "You are now chosen. Come in and sit at my Right Hand." The promise of that kind of a land, the promise is constantly with a person when he goes through the SOL LA SI of his purgatory. The promise that will help him, because the difficulties that he then has to overcome, really becoming sincere and honest with everything of himself, including his essence, that then his

only way will be to remember two things: that is, his Magnetic Center as life-giving force and the benevolence of the Lord God to him in helping him to create 'I'. It is that kind of a promise which, regardless of difficulties in which one then happens to live, which will give a man strength to go through this purgatorial period.

It is of course not easy, and it should not be easy because the road is climbing up as much vertical as one can. And the bondage of Earth gradually have (has) to be cut. And that what one is purged with or from, what is being purged from oneself is still the bondage of Earth. When the final freedom can come, one is at the SI DO, but the difficulty at that SI DO is that everything becomes so completely concentrated within oneself that, at that SI DO, the totality of one's life has become a point in which the totality then is no longer to be distinguished; that everything that has happened, happens, and has happened, and is then happening all at the same moment of one's time. At that time, one loses one's conscience, and one consciousness. At that time, one goes through a period of not wishing any more of anything that has to do with ordinary life. One does not want to hold on without even knowing where one will go. But one knows because of being committed that the road is right and one serves out one's term in this life on Earth, to the fullest extent as far as the Lord wishes us to be here and to stay until He calls.

During this time of Purgatory, 'I' is there as then maturing as individual, and 'I' has a relation towards - how will I say now? - Christ or God? In the end all of that is the same. It's only a different aspect. When I say God, it comes to one during that period in constantly telling one that one must continue to Work. And you can all that Christ for exactly the same reason, because He and the Father are one. And whatever then is expressed as a method comes through Christ but from God, reaching 'I' of oneself. It is at that kind of a point, when God so-called visits Purgatory, in order to help each Soul to find out what is what even then and to give encouragment and to tell:" be patient, it will come. Just continue now. You are all right, the way it is. You have already fought a great deal and much has already been left, but the final touches - they are the most difficult." That is why the SI DO is compressed. That is why that is being only half a note. It is condensed and that

what is the difficulty is to penetrate and to make the final touches so difficult because they are not willing to give it up.

There are certain distillation processes when that what is sometimes extracted from certain substances receives that what is the least contaminated with the greatest concentration of the solvent. It is a process which is indicated by the term 'counter-current.' It is necessary to use the highest concentration at the time when the least amount still has to be removed, and it is quite obvious that that is necessary, because that what continues to hang on to one until the bitter end is exactly that what is the devil and Mother Nature, who are not willing to lose any human being as long as they think that they can be of some use to them. The temptation is always the greatest at the end of the road.

Don't judge a road by what you find in the beginning. It changes all the time. The point when you criss-cross the FA, you have new life to start with because the accent is different. But again during the SOL LA SI it looks as if, starting out with consciousness and going through conscience, you come to a lower level of SI in which there is non-activity, in which there is the requirement of total devotion, of complete yielding to that what is required of one, giving up, finally, that what are the lost--the least--what are the last straws, or where that what are the last steps are the most difficult to go through.

Every once in a while I hope you can keep this kind of a picture of the development of Work in a person, in mind for you, so that you are not unnecessarily fooled and that you can have patience in waiting, even if, during a long period, you cannot Work. It is logical you cannot Work. The accumulation of the data is necessary for your further growth. The accumulation even of more data, and the enlarging of your world is necessary. The question of the participation of yourself, within yourself, with that what you are, and gradually understanding the participation of inner life, regarding then the possibility of losing that with which you are preliminarily attached, into a sphere in which there is full growth possible because your ordinary life with all the manifestations do not count as much anymore. They count also in SOL LA SI as a test ground. It is a field in which then constantly one wants

to see that what one considers consciousness and conscience can stand the test of time and the test of space. One puts oneself in Purgatory, in that kind of a harness in order to find out what actually is what, and what is left of the truth if part of the truth was still a little transitory or even a little hallucinatory. That what one wishes of course in the end as complete freedom, one wishes that for one's 'I', because all throughout that period of Purgatory, 'I' is with you and it keeps on reminding you. And 'I' can be trusted because this 'I', being in contact with the Lord God, can call on Him.

When I talk every once in a while about how to reach God, when one talks about prayer, when one talks about unity of all three centers, that becomes one's 'I' because it is free then from the manifestations of each center; and it is this 'I' who knows, or which knows the telephone number of the Lord Almighty. I've said once before, the telephone number is 3-3-3. It's the highest a human being can develop. Three, representing his three sub-centers being united in one and becoming three as an entity at the level of his physical, emotional and intellectual center, has become the levels of bodies; and that the value of such a body is indicated by the cipher 3. The totality of 3-3-3 is 9. That is why it is that telephone number of the Lord, because the Lord is in the center of the enneagram. The Lord is surrounded by the two possibilities for a man: first, his laws of Phenomena as 1-4-2-8-5-7; the second, as the law of Triamonia which is 3-6-9. In the center of the enneagram is the 'I' of God. From there He looks, when you contemplate the enneagram. When you sit in front, and you want to fathom what is this symbol, look at the center and see if God, with His 'I', is looking at you; and if so, open yourself in front of the enneagram to let that what God sends you enter into your 'I'. Be present to that what approaches. Be fused with that what is within.

When you think of these kind of things, as a little picture, as if you could carry it with you and not to be dismayed or disheartened, and that all things are at a certain place taking place at a certain time in their way, in a certain way, for a certain person, but quite certainly taking place, that you have hope to continue with whatever Work you make as an attempt, and that constantly within you should remain

the hope. And that hope will only be filled and it will be sustained by the attempts you make. That what will change the hope, if the hope represents the quantity of what you may call attempts, that what is faith will become the quality of your attempts. And this is important, because faith belongs to the LA, hope belongs to the SOL. What actually will take place when quantity and quality are multiplied and make a product and become one, the result is SI. In the presence of the finishing of that what was emotion, becoming static, whatever is dynamic as quantity times quality becoming then a certain sum, an entity which will at that time not move, because the product gives an end product in the existence of an entity, becomes comparable to the state of SI: Being in contemplation of that what was, and has been one's life, what has been solved in one's life, and that what still has to be eliminated. But the elimination this time is not your own anymore. It is then in the hands of God entirely. One has lived one's life on Earth. One is finished with this Earth. One is finished with one's emotions and planets. One is even finished with the Sun because one has grown through it. And that what is left for a person is really nothing of his past. All that is then is his future with God, and that what he is, is the recognition of himself as his Self with a capital 'S' - as a result of Self-knowledge in the presence - in the presence of God, in the present instant of his life.

I hope you will have a good day tomorrow. Don't lose now certain things. Don't become flippant too soon. It is so useless because what you lose you will have to build again. Prevent yourself from destroying what already has the germ of life within it.

Goodnight.

END TAPE

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